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but not much" than k. I have always heard this sound as k with a following χ and therefore write it that way.

r is rolled with the tongue, not made with the uvula.

s is pronounced weakly at the end of a word like the German sch in "Busch," "Bresche," but at the beginning of a word like the s in "salz," "Sonne," etc. often sharply as in the French "salon."

ts is pronounced as is German z in "Zahn," "Zunft" etc.

f and l are missing in the Nama language. When met with occasionally they occur in word stems borrowed from the Dutch: gurla·bigis, butterfly; f(a)la·migob, the flamingo, ff·lsib, the vuilziekte of the Boers (lues).

[364] B. Knowledge of Nature

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What we learned (from our consideration of the sustenance and medicine, handicrafts, animal husbandry and hunting as well as from the portrayal of the land and climate) about the Hottentot's specific knowledge of the three realms of nature was that it derived more or less directly from material exigencies and had always been connected with them. The question now poses itself whether this knowledge also exists independently of the cares of daily life, that is, to what extent it can be regarded as the free expression of intellectual stimuli. It will be shown that despite all the intellectual agility of the Hottentot his knowledge of nature at no time rises to an even rudimentary form of natural science. Only in two fields can we recognize at least the striving for a certain continuation beyond the rudiments or for an organization of the factual data: in the field of biology (which even today is closest to the hunter and cattle owner) and -- almost lost once again to oblivion -- in the field of division of time, whose seasonal changes and deep influence upon animated nature both give the herdsman cause to think.

1. Flora and Fauna

[365] The Hottentot's knowledge of animals and plants will not be discussed here. The zoological and botanical classification of the material I collected must be finished before we can attain a clear picture of the matter. We would gain nothing by simply listing the native names.

§2 ●

Likewise, the good anatomical knowledge of the Hottentots can be better portrayed only after the biological basis has been worked out.

2. Astronomy

§21 §23

From childhood on the Hottentot is accustomed to find his way on his own out on the range. As a child he orients himself by means of close, familiar things like groups of bushes, trees, and rock formations. Later, when he undertakes longer migrations with his family in search of pasturage, he is compelled by the lack of rain in the land to help himself along from one water hole to the next. His migrations thus are composed of treks, of which each one has as its daily goal a relatively nearby spot that is determined by local conditions. Therefore the herder does not need to seek for his journey any points of orientation in the sky except the sun.

a) The starry sky therefore is little known to the Hottentot. It is an open question whether it was always this way or whether also in this field traditions have paled with the general decline of folk character.

α) The sun, so·res, gives the Hottentot, too, his points of orientation for distinguishing the points of the compass: the east is called ᵓsoresta//hai·//kχāb, that is, "the side on which the sun rises." The west is ᵓsorestaǂgā·//kχāb, "the side on which the sun sets."

I learned a common designation for north and south: ᵓsoreskŏ·!nab; for if one looks in one of these directions, the sun shines upon (!na) one's cheek (χŏb). I learned the words !kχa·bagab and /aba·s only as designations for the winds from the south and the north; in other parts (57) of

57. J. G. Kroenlein, Wortschatz der Khoi-Khoin. Berlin, 1889.

the country they may serve also for the designation of the abstract directions. But I consider this to be a later extension of the terms. Close contact with the Hottentots demonstrates how remote they are from all abstract concepts if the senses alone suffice. The sun itself, its rising and setting, the wind which blows from here or from there, the place to which they previously wandered--these are the elements of their geographical knowledge, and they suffice for mutual comprehension.

[366] The moon will be treated in connection with time calculation.